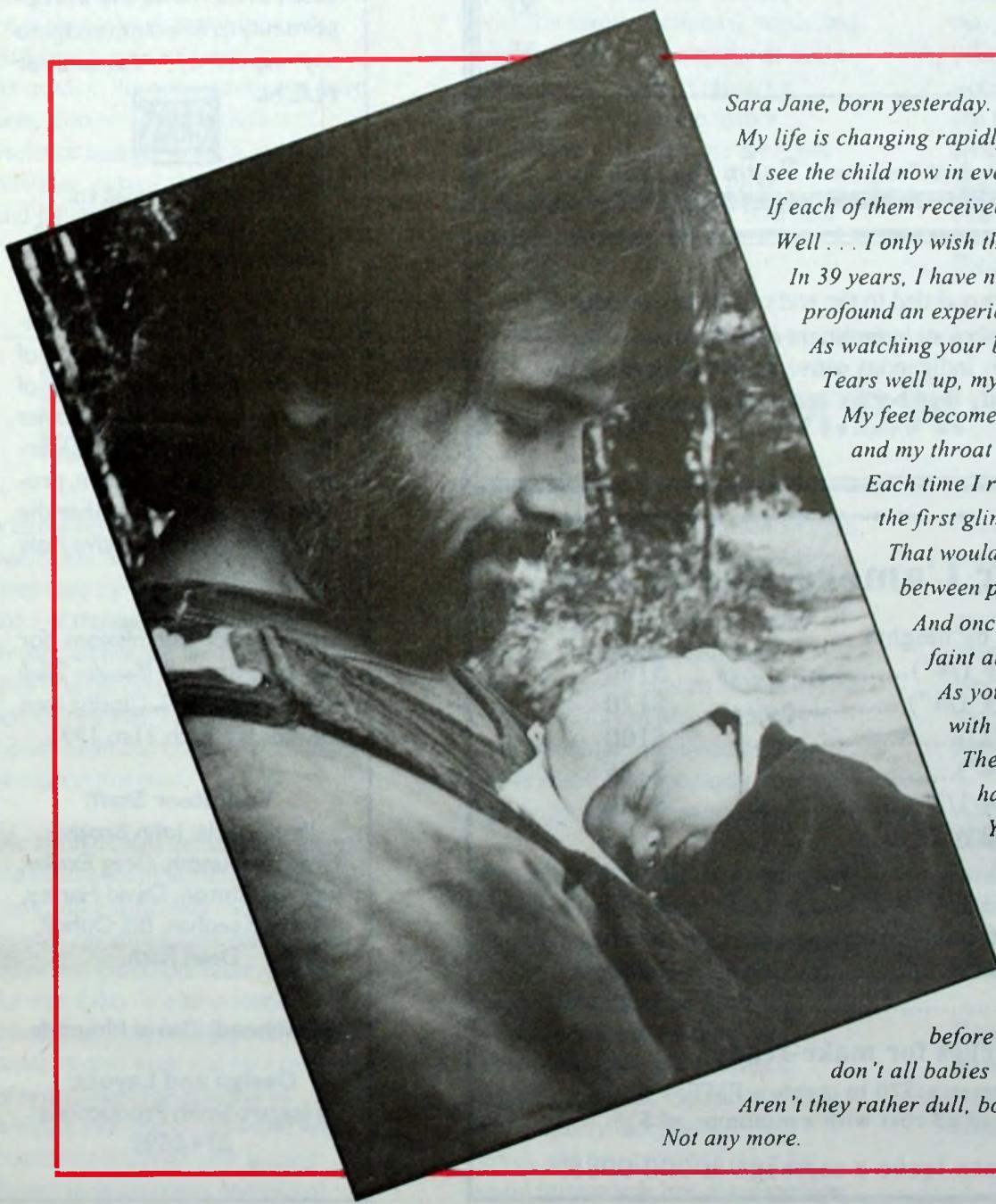


Thunder Stick

The Journal of Vancouver M.E.N.



Sara Jane, born yesterday.

My life is changing rapidly.

I see the child now in everyone I pass by.

*If each of them received the love I feel for you,
Well . . . I only wish they could.*

*In 39 years, I have never had so
profound an experience,
As watching your birth.*

*Tears well up, my spine tingles,
My feet become light,
and my throat goes a little funny.*

*Each time I recall seeing
the first glimpse of your head,
That would slip away
between pushes.*

*And once out, those first
faint abrupt cries,
As your eyes scan
with apparent intent.*

*The grasp of your tiny
hand around my finger.
You're only minutes old
and I am in absolute awe.
I stare for hours, and
make silly sounds,
Just like all those
goofy Moms and Dads
before me. After all,*

don't all babies look the same?

Aren't they rather dull, boring, and uneventful?

Not any more.

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Cover:

Photograph: Dean Rath And Sara Jane Poem: By Dean Rath

Thunder Stick: a slat of wood tied to the end of a thong, usually made of leather, which makes an intermittent roaring sound when whirled about. It is used by indigenous native people throughout the world to call the community together for ceremonial events and often for male initiation rites.

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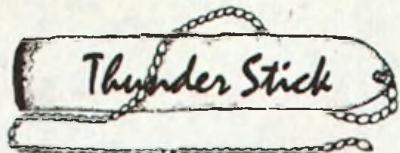
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The views expressed in the letters, articles and advertising of are not necessarily those of *Thunder Stick* or Vancouver M.E.N. We hope that this journal will stimulate thought, provoke discussion and further the development of a positive male mode of being.

Deadline for submissions for the next issue of *Thunder Stick* is March 15, 1993. Closing date for Ads is March 31st, 1993.

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Editorial

New year, new beginnings as our cover illustrates. There are some new directions opening up in the men's movement. The articles on the Wingspan Conference point to a shift in our focus - away from petty conflicts and the exaggerations of labelling - mythopoetic, men's rights, new warriors etc - to what we have in common and what needs to be done in the community. In the past few years some men have focused on the community and have been concerned about issues of violence against women, gender relations, sexual abuse of children and the environment. Others have

appeared to be more involved in what is called "personal work", what it means to be a man, father/son issues, initiation questions, and more recently mother/son issues - these are issues of soul work and are related to men's concerns about their spirituality.

It is an old debate this conflict between meeting spiritual needs and addressing the pressing needs in the community. There is always a tension here but as the men's movement matures there are signs that we are moving to a more balanced place. Our task is to deal

with the social problems in our communities while continuing to do our personal work. There is no substitute for doing personal work and there is no future unless we address the needs of the community.

Other articles that reflect this shift in direction are: Bill Cote's story of a men's group diving into a community problem and assuming responsibility for young men; the International Men's Day which highlights the health issues of men and leaves room for ritual work and celebration; and possibly the letter from Patricia Wilensky.

David Hanley & Terry Keenan



About Vancouver M.E.N.

Vancouver M.E.N. is a network of volunteers. We believe that there is a deep need for men to rediscover the roots of masculinity as a positive force in our families and communities. Our goal is to provide information and services for men's activities in the Lower Mainland of British Columbia to support this need.

We are dedicated to making available the experience of learning and being in community with other men as we believe this atmosphere enables men to delve into the deeper issues that exist for men today. We have found drumming, storytelling, poetry, ritual, dance, shared work and the exploration of mythology to be effective in bringing men into community. We organize workshops with leading figures in mythopoetic and related

men's work (see Events Calendar); run two regular events: the Men's Wisdom Council, and Evening of Drumming for men and women; direct men to services and events specifically targeted to men; publish *Thunder Stick* and a Directory of Men's Services in the Lower Mainland to facilitate the above and, most importantly, encourage the formation of mens groups.

We facilitate the creation of small, self-managing men's groups as we believe men's groups are the most important vehicle for healing the isolation men feel and for helping us discover a grounded sense of the masculine. Men's groups are a safe haven to explore the doubts, fears and failures we "normally" keep buried in ourselves, and they provide a place for joyful camaraderie free of competition.

We maintain a centralized directory of men who want to be in a men's group in the Lower Mainland. We offer each group the Handbook for Starting a Men's Group, free of charge. Call us if you'd like to explore being in a men's group or would like a copy of the Handbook.

Also available free of charge is the Directory of Men's Services in the Lower Mainland. Contact us if you offer a service or have expertise of specific interest to men and want to be listed in the directory.

If you want to be on the mailing list of Vancouver M.E.N., write to us or call and leave your name, address, postal code and telephone number.



Letters to the Editor

FEAR AND WISDOM

I was really scared the first time I went to the Wisdom Council. Remembering back, I believe I was afraid that I wasn't worthy of the wisdom I sought. Negative thoughts about myself were going through my head like "You're not wise", "You won't be accepted", and "You're not a man".

A friend and mentor was going to go with me which eased my apprehension somewhat.

When we arrived on that second Wednesday of the month, we boldly went up to the front door of the building. There was a man standing there. He smiled warmly at me and said "Hello". I thought to myself, "Here's a man who isn't scared and must've been here a thousand times". We went in with him and followed what this man did.

We sat down, only inches between our elbows, absorbed by a circle of men.

Within minutes I felt comfortable and safe ... and I like it.

Later in the evening, the man I had met at the front door gripped the Talking Stick and spoke his truth. I was quickly shocked to discover that he was there for the first time and that he too was scared.

It was at that moment that I knew I was in the right place.

That night, the wisdom I sought came from within me, from my own fear.

Cory Bretz
October 1992

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Dear Editor,

I was delighted with this last issue of Thunderstick. There was a lot of reading in it and the contributions were of a high standard so that Thunderstick begins to look like a bone fide Journal as opposed to a Newsletter for those involved in the Men's Movement. I particularly was impressed by Gervase Bushe's article on Men's Groups. It outlined a very common process found not only in men's groups and gave wise and practical suggestions for how to overcome "stuckness". Articles like this one show that men's group work is a developmental process and that it is both illuminating and necessary to track the process in order to know how far you have come and to leave tracks for others to follow.

I was touched by Ray Stothers little piece on why he did not make it to the Men's Work weekend. I hope he and Bushe can get together on this! I too read the book to which he alludes - *Women Respond To The Men's Movement* - and had a very similar response. Some of the articles in it were wonderful, heartfelt, compassionate, helpful, some were completely out of line. I am glad both kinds were in the book. There was no "party line" in that book. I believe that John Stoltenberg's work is a crucial contribution to our thinking on men's grief and loneliness and the effect this has on the social structure. I find it interesting that a truly radical (to the root) thinker like Stoltenberg gets short shrift from the leaders of the Men's Movement. I want to thank Ray for getting him into the pages of *Thunderstick*.

Also I was struck by David Hanley's heartfelt little piece, It Was Just A Joke - I Was Terrified! I was so struck by it in fact, that I wanted to hear a lot more about it and was left feeling unfinished. I wanted to know, for example if this is

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a common practice of the Sterling group; that is, to force people who say they are leaving that group, to reconsider. I would like to hear more analysis of how this kind of thing happens, what our choices are if it happens to us, and how the group who in this case had to deal with it finally resolve it individually and communally because I think it raises a very important issue with which we are faced more often than we ever discuss.

The issue is how do we deal with unacceptable behaviour without ignoring, colluding, becoming violent ourselves, withdrawing? I'm glad Hanley said that this kind of behaviour is not acceptable. I concur and I am not looking for more condemnation than that. What I am looking for is some analysis of this unfortunate incident in terms of its meaning to us. I'd like to hear from other readers as to the impact of the story on them. I'm sure there are those who will say it was a joke and that some people, including me, have no sense of humour. I want to hear what kind of group norms are operating in the Sterling group which would lead them to undertake such an incredible activity. I hope one of the Sterling readers can respond to this request.

The interview with Robert Moore fascinated me and I was struck by how much an obviously intelligent, caring and committed individual can completely miss the boat! I believe that he is on the wrong track with the King business. No matter how he attempts to explain the term or give it new meaning, he cannot take away its old patriarchal baggage. I feel the same about the term Queen in its royal meaning. It just won't do. I don't believe, at least I sincerely hope, that is not where we are headed. We need to find new stories and new terms. If we must use the old stories, we have to find new meanings in them for our changing selves. For example, I was in a

house of religion recently and heard the story of Isaac read out loud. I was not pleased with the story nor with the acceptance of the story in its old, patriarchal, unconscious meaning. We must find other ways of hearing the stories of the Bible as well as the myths and legends we were brought up on. While I agree with much of what Moore is saying, I think he, along with the rest of us human beings travelling together, must rethink the hierarchies in our culture rather than seek to adjust the attitudes and behaviour of those on top, so that they will be more worthy and secure their places on top.

I think that nobody, other than a very small percentage on the radical fringe of society, believes that males "by nature and in essence" are harmful to other males, women and children. To set this up as a stalking horse and use it to attack "the feminist critique of the men's movement" and polarize this with "men's work" does an incredible disservice to the many people of goodwill and intelligence who are working as feminists and as conscious men to change an untenable situation. Believe me when I say that if there is an enemy, feminist critics are not it! The real enemies, if I can call them that, are the forces in every one of us that fight change, that distrust others, that put our own pain and our own wants over the suffering and needs of others.

Men are doing their own work. Women are doing their own work. This is essential. At some point, we have to work together. Some of us are there already, some of us are not. There is plenty of time so long as we accept that time is running out. I think that a legitimate concern that both genders have about the other's work is that often vast amounts of anger, grief and rage are aroused when men or women get together to remember their lives, their upbringing, their relationships. Unless there is some movement

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CONFERENCE

Where Is The Mythopoetic Movement Heading?

By Michael Talbot-Kelly

I recently attended the Third Annual Wingspan Conference of Men's Leaders from throughout North America and was struck by the lack of younger attendees. At 33 I was one of the youngest. Over the weekend the organizers asked us to think about where the men's movement is heading and all I could think about was downward. But younger men were not even there. So how could we possibly be heading downwards to the next generation?

You see I have a one-year-old and she will inherit what the next generation leaves behind, which will be significantly influenced by what we bestow them. For me there was this generational tension at this conference.

One of the things I heard was that quite a number of Boomers and Elders reluctantly refuse to acknowledge and recognize us younger attendees. I took a couple of these men aside and asked them to explain their reluctance. They said they were never recognized or blessed by their Elders and consequently they

suggested I give this acknowledgement to myself, as they had done.

through stories, personal experiences and various insights, there was, un-

better way of putting it) taking place between us. A friend had walked by and said there was a thick electric charge in the air that felt as if all of our respective grandfathers were in attendance. It was an engagement between hearts that rendered every word tenuous and weighted. I felt that we were dialoguing and conversing on a cellular level.

Three months later I am still feeling a new cellular perspective of the world that has, in some peculiar way, initiated this article.

Perhaps if these young leaders - I feel there are many - were provided a forum, recognized and witnessed by Elders this would provide an opportunity for their perspectives, concerns and convictions to be voiced. This, in turn, would allow some of their intensely passionate yearnings for acknowledgement to be heard. It's about honouring.

What if we are leaving inadequate time and place for their desires and

► page 24

THE SECOND COMING

*Turning and turning in a widening gyre
The falcon cannot hear the falconer;
Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack conviction, while the worst
Are full of passionate intensity.*

*Surely some revelation is at hand;
Surely the Second Coming is at hand.
The Second Coming! Hardly are those words out
When a vast image out of SPIRITUS MUNDI
Troubles my sight; somewhere in sands of the desert
A shape with lion body and the head of a man,
A gaze blank and pitiless as the sun,
Is moving its slow thighs, while all about it
Real shadows of the indignant desert birds.
The darkness drops again; but now I know
That twenty centuries of stony sleep
Were vexed to nightmare by a rocking cradle,
And what rough beast, its hour come round at last,
Slouches toward Bethlehem to be born?*

W.B. Yeats

As these men answered my questions about this acknowledgement issue

knownst to them, an ancient blessing or honouring ceremony (for lack of a

CONFERENCE

Men for the Earth: A Call to Action

I recently attended the third annual Wingspan Conference near Seattle. The organizers brought together men from various parts of the "mens movement" - mythopoetic, men's rights, the New Warrior and feminist men. This was a deliberate attempt to demonstrate that there is unity in the diversity of mens activity in the U.S.

There were several Canadians there and we felt very much at home.

There was much discussion about where the men's movement was heading and what we ought to be doing. One of the outcomes was the following text, Men for the Earth. Although this is an American statement, much of its sentiment is universal. It demonstrates that the American men have found their "voice" and also a forum to express it. Maybe it is time that we Canadians begin to find our voice and speak our truth.

by David Hanley

A dark cloud begins to lift from our land. Soon after the election of the Clinton-Gore team, eighty men from Alaska to Florida to Hawaii to Vermont and around North America gathered near Seattle. We represented diverse men's groups and programs with different political and social traditions and views. The new historical moment and its creative challenges captured our attention. After a weekend of talking and joyous celebration, we agreed to issue this urgent call to mobilize men's energies, skills and passion on behalf of our threatened Earth. Join us by co-signing this Call to Men and help us develop concrete plans to participate in healing the Earth.

Now is the time to dream openly and act courageously. The nation's new national leadership offers the opportunity to make personal, social, cultural and global change. Many years of damage must be rectified, so it will not always be easy. Humans have betrayed the Earth, the source of all life and sustenance, thus betraying ourselves and

future generations. We must act immediately with love, skill and conviction. At times we have felt powerless and slow to act. Though some fears may persist, we feel greater hope than we have in recent years. We need men's generativity as guardians and stewards of the Earth during these new times. Men's historic abilities as builders and shapers can help create a new culture that lives at peace with the Earth. We can employ our minds and tools to work in a new attitude of co-creative responsibility for the future of the planet.

We honour all who live close to the Earth and relate to it with knowledge and respect, including indigenous peoples. We pledge ourselves to work to understand men's complicity in destructive patterns and to manifest creative responses to the crisis of our time. We call ourselves to account for the damage which we have done. We ask men to stand as allies with women, indigenous peoples, environmental groups and others to cooperate to protect our home the planet. We call

upon concerned individuals of different races, cultures, and sexual orientations to work in partnerships to create bold and far-reaching action strategies.

We seek to build a sustainable society which serves with equity all women, men and children. This will take time and hard work, to which we commit ourselves. We support the positive initiatives of the new Administration with respect to the environment and encourage it to follow Al Gore's book *Earth in the Balance: Ecology and the Human Spirit*. We will build toward gatherings of men focused on working with the environment. Help us formulate specific plans for organizing networks of men to listen, learn, advocate, teach, and implement ecologically sound approaches to environmental problems.

Humanity needs power, imagination and courage to solve our substantial problems. We call upon men to act with heart, mind and body as protectors and healers of the Earth. •

EUGENE MONICK

*Eugene Monick, M.Div. PhD. is a Jungian psychoanalyst with a private practice in New York City and Scranton, Pennsylvania. He received his analyst's diploma from the Jung Institute of Zurich and his PhD. from Union Institute. Long before men's studies became fashionable, Dr. Monick was studying the male psyche. His two books *Phallos: Sacred Image of the Masculine and Castration and Male Rage* challenge some deeply held beliefs about gender identity, the role of the father and of the mother in raising boys. Vancouver M.E.N. is hosting a lecture and workshop with him on March 19th and 20th.*

GB What motivated you to study "masculine psychology" at a time when those two words were never seen together?

EM First of all my feeling of being an outsider - my forlornness as a man. I never felt comfortable with a lot of what was expected of boys and young men so I looked for alternatives. I was fascinated with what masculinity is. I felt I was masculine but not part of the "club" so on what did I base that sense of myself? I was further motivated by the lack of masculine studies in the psychoanalytic literature. The fathers of psychology really took masculinity for granted in a way we don't any more. Consequently there's been a patriarchal stance in psychoanalysis that's been confusing. For example, the assumption of most practising analysts is that the doctor always knows best and knows more about the patient than the patient knows. The central place and position of the mother (personal in Freud, Great Mother in Jung) in our theories is also, I believe, a consequence of both men being blind to the patriarchal context in which they worked.

GB What do you feel are your main contributions to our understanding of the masculine psyche?

EM Jungians (and most of the rest of psychology) consistently put masculinity in a secondary or derivative place. In our models of human gestation and birth mother is everything, the father is totally ignored. The "Great Mother" is the abiding archetype psychoanalysis understand. I am trying to yank the primal masculine archetype, Phallos, back into a equal place so that men can feel a

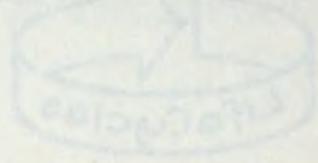
certain sense of presence and belonging in therapy and in the world. It is a rather radical idea but a basic one: masculinity as a physical/psychological phenomenon is not derivative of the Great Mother or a man's mother. It has it's own archetypal source and developmental process.

The second contribution, I think, is understanding Phallos as a great male metaphor and how it functions in the psyche of both sexes. When men discover this they get a whole new way of understanding how their substance permeates their behaviour. Then they no longer need the patriarchy to accomplish that for them. Given our current social institutions, patriarchy is needed to give men a sense of gender identity. It's not surprising they are threatened by its loss.

I guess my other contribution is encouraging men to go deeply into their own experience of themselves and by doing so, sometimes find a phallic presence. Men avoid going inward because the whole direction of masculine development, up to a certain point, is to equip Phallos to be functional - to move outward, penetrate, achieve. Going inward feels like a contradiction or a regression. But when a man goes inwards and finds Phallos it no longer seems like a contradiction. When men begin to work with phallic energy the results are amazing.

GB What does "working with phallic energy" mean?

EM 1. It means paying one's bills, paying one's way. One can get this by contrasting it with its opposite, ie. expecting someone else



AN INTERVIEW BY GERVASE BUSHE

to carry this burden and worry. A man who "shoots off" must build upon and get beyond his adolescent gratification and take on the responsibility of adult masculinity.

2. It means finding the courage to accept the "dark side", the "rough, fierce, wild" aspect of phallic sexuality and stop playing "nice" all the time. This is the adolescent transformation of moving away from the mother. Men who get involved in religion at too early an age often have this problem, especially clergy.

3. It means connecting with what one might call a "moral purpose in life", something beyond one's concrete instinctual gratifications. This is an extension of aggressive phallic energy into the structure of society, developing a concern for something beyond feathering one's own nest.

4. It means extending sexual excitement into personal commitment, a more personal and interpersonal aspect of (3) above. This is about moving beyond the "love 'em and leave 'em" syndrome so common to men. Men are not women; they are not as concerned psychologically by family considerations as women are but they do give of themselves to the woman with whom they are intimate. Working with phallic energy means valuing and protecting the vessel of one's seed and the new life that comes of it.

5. It means fathering a son to feel comfortable in the expression of phallic energy.

GB In your first book you predicted that if the collapse of external supports for masculinity (the patriarchy) is not compensated for by

stronger inner supports (connection with archetypal masculinity) there will be a powerful backlash against the liberation of women. What is your current view on this?

EM I believe that more strongly. Hillary Clinton is a fascinating example. She's a professional woman and a mother and appears to be successful at both. Yet the fact that she is not a conventional mother has been attacked. She has been poorly compared to Marilyn Quayle who was also a lawyer but gave it up to be a mother. There is that part that does not want anything to change in the relationship between men and women and it is powerful.

I believe that what happens to the individual parallels what happens to the race. My idea is that patriarchy emerged as a reaction to the Great Mother and the early Goddess religions - an attempt to carve out a place for masculinity. Patriarchy *requires* the preeminence of the mother in our unconscious or inner world. When mother is the whole source of life and creation of what importance is the masculine? Patriarchy is a compensation in the external world; a political means for dominating women needed by men who are still unconsciously ruled by the Great Mother (or mother) inside.

GB An implication I draw from your latest book is that if the father does not come between the son and the mother somewhere around the age of five, a hole is created in the son's gender identity which may sow the seeds for later violence against women. Is this how you see it?

"Going inward feels like a contradiction or a regression. But when a man goes inwards and finds Phallos it no longer seems like a contradiction. When men being to work with phallic energy the results are amazing."



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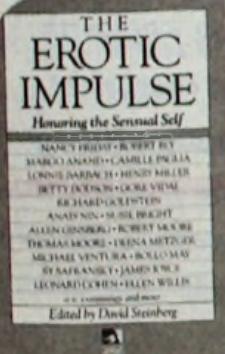
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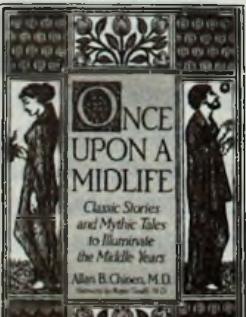
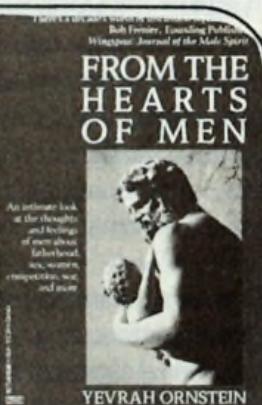
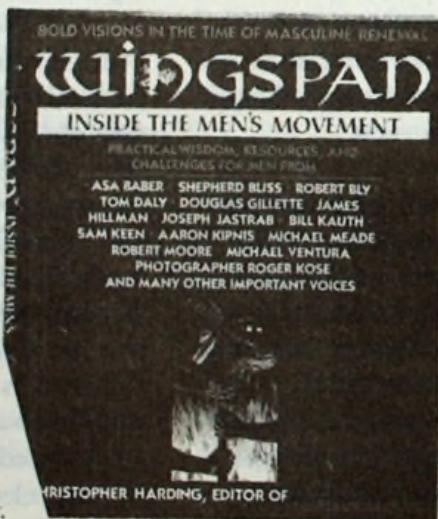
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EM Yes - that's how I've seen it. The inner resentment against the possessive mother emerges in masculine violence - this is another place where the individual recapitulates the collective. It's a question of inner identity. The boy who stays too close to the mother doesn't break that inner identity with the feminine. That is devastating because he needs a masculine sense of himself; so abusing a woman is how he pays his mother back.

GB What are the implications for single parent mothers of boys?

EM Single mothers should be aware of how limited they are in developing masculine direction for their sons. If she's got a strong masculine side she's probably better off than someone who doesn't. Of course, having a man around doesn't

mean a boy is being fathered. There is time when fathering is really important, during the ages 6-12. Here's where a lot of fathers fall down. A boy needs to just hang out with him, doing "manly" things as defined in our culture.

The single mother faces a situation where, from a son's point of view, she needs to step aside. If there were a functioning adult male in the household he would enforce this (as in Freud's oedipal situation). A boy must come to feel erotically defeated in his love for his mother. His sexual sense of self goes underground and he begins repairing that by hanging out with boys and doing boy things. An older man can repair the castration by coming beside him and being a role model for him. Through this the boy's "balls" grow back and he is ready to be masculine in a non self-conscious way. If the

boy becomes mainly identified with his mother he will be enormously self-conscious in his gender relations.

Finding father figures for 6 year old boys may or may not be useful and its probably worth a try. I think the really important thing is for the mother to have a love interest other than the son.

GB What will you be doing at your Vancouver workshop?

EM I'll probably talk for an hour on the 6 stages of masculine development but that will be the only presentation because I really want it to be a workshop. I want to give people plenty of time to work with the material. Then everyone will have a chance to explore the one stage they're most interested working on in more depth. •



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Breaking the Ice-olation: A Workshop Report

by Terry Keenhan

This day was organized by a number of men from men's groups of different types who wanted to make a connection with other men's groups or teams to explore the questions of future direction and the need for community. As the proceedings may be of interest or importance to your men's group, the outcomes are reported here. The advertised goals for this day were as follows:

- Find out who we are - who are the hundreds of men in the lower mainland who are working together to find and encourage a new kind of masculinity.
- Share what we know about making men's team/groups the best they can be - especially what works, what inspires us, what is worth our time, effort and commitment.
- Help ourselves and our groups get past their areas of stuckness, enlivening and energizing our teams.
- Decide what we need for ourselves as a community - clarifying our needs and interests for future activities as a men's community.

Although parts of the day were apportioned to activities that permitted socializing, including a potluck lunch, the majority of the structured time was spent on a process which drew on the best of past men's group experiences to generate lists of five qualities for three key descriptions:

1. Men's Teams at their best.
2. What team members must do individually to create men's teams at their best.
3. What teams must do to create men's teams at their best.

There was some repetition of

qualities across the three categories because the main group was divided into three when generating the lists. The qualities were then ranked, by all participants, with respect to a) their importance and b) how much of the quality was in my team. The qualities, raw scores and average scores are listed below.

1 = LOW, 5 = HIGH

1. Men's teams at their best.

Respect

	1	2	3	4	5	Aver-
A	0	0	0	5	55	4.9
B	0	7	6	16	25	4.1

Fundamental Values

	1	2	3	4	5	Aver-
A	7	6	15	18	11	3.4
B	8	8	18	10	9	3.1

Trust

	1	2	3	4	5	Aver-
A	0	0	0	2	55	5.0
B	2	5	11	19	17	3.8

Giving Back/Away

	1	2	3	4	5	Aver-
A	2	1	18	18	17	3.8
B	5	8	16	14	8	3.2

Risk/Challenge/Growth

	1	2	3	4	5	Aver-
A	0	0	0	10	47	4.8
B	0	8	16	14	14	3.7

2. What team members must do individually to create men's teams at their best.

Fully challenge ourselves and others while hearing and honouring others.

	1	2	3	4	5	Aver-
A	0	1	3	7	44	4.7
B	0	8	18	14	15	3.7

Learn to be aware of your personal boundaries and those of the other men and how they are crossed.

	1	2	3	4	5	Aver-
A	0	0	5	8	50	4.7
B	5	7	16	15	13	3.4

Develop close relationships with one or more men in the group.

	1	2	3	4	5	Aver-
A	1	1	9	11	41	4.4
B	4	10	11	11	19	3.6

Take risks with your relationships and be responsible for how you are triggered.

	1	2	3	4	5	Aver-
A	0	0	0	13	46	4.8
B	3	8	20	12	10	3.3

Get beyond your fears and reveal yourself.

	1	2	3	4	5	Aver-
A	0	1	2	4	49	4.8
B	1	12	15	18	9	3.4

3. What teams must do to create men's teams at their best.

Have a willingness to evolve.

	1	2	3	4	5	Average
A	0	0	2	18	38	4.6
B	0	5	14	17	18	3.9

Do team activities.

	1	2	3	4	5	Average
A	5	4	5	24	24	3.9
B	11	12	14	10	7	2.8

Create trust.

	1	2	3	4	5	Average
A	0	0	0	2	57	5.0
B	2	3	11	21	16	3.9

Meet regularly.

	1	2	3	4	5	Average
A	0	1	3	12	41	4.6
B	1	4	6	14	27	4.1

Have an aligned purpose.

	1	2	3	4	5	Average
A	3	1	7	19	30	4.2
B	1	9	17	15	9	3.4

There are many ways to interpret this data. One possible interpretation is as follows. The scatter in a) indicates the level of group agree-

ment, or alignment behind the choice (all 5's would indicate complete agreement). The average score in a) indicates the importance of that quality towards the key description, and the gap between a) and b) indicates the failure to achieve the prescribed importance. Using this framework, one could dismiss, as unimportant, qualities below a chosen average score (say, 4.6, for example) for a) and on the remaining important qualities select a gap between average scores for a) and b) (1.0 for example) as requiring future team and/or individual efforts.

Caution is suggested in dismissing qualities as unimportant, lower scores may indicate degree of team readiness or low clarity on what the quality represents.

It is interesting that the individual's roles under description 2. centre around risk and challenge, an item identified, along with respect and trust, as important under description 1: Men's teams at their best.

Time was not directly set aside to deal with the issue of stuckness and energizing men's teams. However, this was dealt with informally through the mixing of individuals throughout the day on the above process and the resulting exchange of concerns and ideas on what makes men's teams work.

The following suggestions on future steps and men's community were generated through small group brainstorming at the end of the day:

- Set up projects and activities with other teams.
- Partner/share ourselves with new

teams.

- Interact with women's teams.
- Sponsor a weekend event in a wilderness setting with several teams.
- Team sponsored fun evenings.
- More cheap events.
- Combining the Wisdom Council with games.
- More events (perhaps team sponsored) that allow spontaneity, craziness and fun.
- Opening up some events to include the larger community, i.e., women
- Some kind of community enhancing event.
- More communication between men through vehicles such as *Thunder Stick* (letters, free bulletin board).
- Repeat this event, with a little more interaction, at least once a year, possibly twice a year.
- Increase the promotion for this event next time (more information and earlier) in order to increase participation.

Unfortunately, due to time restrictions, a vehicle for the above was not identified at the end of the day. However, that could be one of the goals of the next meeting of this type. In the interim, Dean Curtis (688-3734) and Tony Sherman (538-5980) are interested in your views and comments and the free bulletin board (Happenings) within *Thunder Stick* could be used to network, while the letters section could be used to voice opinions. This would be in alignment with *Thunder Stick's* main purpose which is to act as a tool to help further the creation of community from an affirmative and positive male perspective. ●

Working within a High School: A Dialogue Between Older and Younger Men

By Bill Cote

This is the story of a week long presentation that was both supportive of younger men and of service to my community. A teacher asked me if I would talk to a school counsellor who was trying to develop a program for the boys in the school. As I had some experience working with boys in groups, I readily agreed. I also had several male friends whom I knew would be glad to work with the young men. These men had all done considerable personal work and we had often talked about how important it is to have positive contact with younger males.

The teacher had a mandate to do "family life" education and was developing a program for the boys, while the girls were being trained in self defense and "how to say no". I met with the staff and after hearing my ideas, the school issued me a contract to organize the presentations. We were to have one full day with each of the five grades in the school.

In discussions with the

school staff the agenda for our presentations became clear. The frequency of violence in the school was increasing dramatically, as were occurrences of sexual aggression. The regular curriculum provided the boys with vast amounts of technical detail about human anatomy and "safe sex" but very little discussion about the role sex plays in their lives. We decided to focus on three issues; what does it mean to be a man, anger, and sexuality. I felt strongly that it would be best not to cover the material in a didactic manner. Each man would state what these issues meant in his own life. I wanted the young men to experience each man's own story and not just theorizing or moralizing about how things should be.

Both the school staff and the male presenters were excited about the project. The school provided extra male teachers and counsellors for follow up work. Since we wanted the young men to be involved in the process, we felt that circles would be the best format, with one or two of the men guiding the discussion. For each of the topics covered, a corresponding subject would be discussed in the circle. The first topic involved each boy telling the small group who

his father is and something about his father or another significant man in his life. The second topic was describing how anger was used in the home: how do women in the home express anger and how do men express their anger? The third topic was "talking about sex with peers or adults".

The first day started wonderfully. We began with a karate demonstration, as we wanted to start each day with a demonstration of some positive male strength to capture the attention of the group. The demonstration was well received and the youths watched respectfully and responded enthusiastically. From there the day went downhill quickly. Several of the youths were rowdy, rude, and inattentive. In spite of the difficulties, much was accomplished that day. In the small groups we saw the young men struggle to share something as simple as introducing their fathers. It appears to me that most of them have not had the experience of talking and being listened to by other males. There were incredible amounts of silliness and self consciousness as they started speaking. However with the encouragement and openness of the older men they

began to open up and by the end of the day there was renewed strength in their talking.

During the first day many of the men wanted to tell their "recovery" or "Self Discovery" stories. The men wanted to tell the young men how they had failed to deal with their emotions and how damaging that had been in their lives. The students would tune out a lot of that until they heard about the strong points in a man's life, so the men agreed to talk about their strengths first. After the young men heard Rick sing a song and describe his experience of being in a rock band that opened for the Beach Boys, they listened to him differently as he cried and told how cut off he felt from his son whom his wife is raising. There was Peter who had owned a boat building company and talked about how hard it was when he went bankrupt and had to tell the 84 employees they no longer had jobs. Steven spoke of having been a London banker and using women and drugs to avoid dealing with his emotions.

Interspersed with the stories were breaks when the students could run off their excess energy and talk with one another. There was

concern among the school staff that discussing Native traditions would only appeal to the Native youth, but we found that the young men responded very positively to whatever traditions we introduced.

Having the structure clearly defined provided a necessary ingredient in helping the students remain focussed. We started the second day off with song and as our presentation had seemed a bit dry, we did a song and dance to the tune of "Me and My Shadow", but changing the words to "Me and My Penis". It showed us the importance of being free and creative in our presentations.

Steven spoke, rather dramatically, about what it means when you put an erect penis inside a woman. He challenged the young men to think about what it would mean for them to trust a man enough to let him put his penis inside of them. After the laughter and titters about "not being homosexual" died down, the students seemed to get the message.

Two of the men talked about their experience with abortion. One man talked about his experience of going to war, and another

about being a conscientious objector. We talked about violence and what it has done to our lives.

We challenged the youth to ask their fathers about the things that they do well, and to let their fathers know they want some positive contact with them. I don't know what the long term impact of the week will be, but I feel we provided an important introduction to the idea of men speaking with younger men.

SOME REFLECTIONS

There are several things that have become very clear to me and the other men who participated in this experience. The most striking lack I saw in these young men was that when we talked about finding their own strength, very few of them understood what we were talking about. There seemed to be an awareness of social expectations - don't be violent, don't drink too much, don't speed on the highway, get prepared for a job - but there seemed to be very little awareness that each of us needs to find our own strength and identity. I believe it is the lack of this step, of preparing teenage men to find their own spirit or direction, that is most disturbing to me. I am

struck, once again, by how we mold young men into producers but pay little attention to who they are. They seem to have very little emotional fulfillment, either in their own lives or in their interactions with others.

Also lacking are positive interactions with older males. Very few students were living with both natural parents. Only a few young men described strong positive bonds with males in their lives. Those who do, seem to have a quiet strength and security about them. Many of the native youth described strong connections with fathers who would take them to gatherings or to visit relatives. This is different than non-native youth who, when they reported contact with older males, described non-interactive based contact.

Another issue that we had to deal with was the difference in training the males and females were receiving. The young women were being taught to say no and defend themselves from these young men. Many of the young men, and some of the older males, felt the material being presented to the young women was adversarial. We used this as a basis for discussion about the vio-

lence of men against women, as well as the violence done toward men in our society.

In discussing these issues with the trainers who were with the young women, I found they shared my concern about the lack of opportunities that our society provides to our young people, both male and female, to discover their strengths, respect for themselves and others, and the world in which we all must live.

I feel that helping young people find their own inner strengths is an issue we must face if we are to deal effectively with the problems of abuse, violence, addiction, and alienation that are destroying our society. I feel that efforts like ours at Chateletch are a step in the right direction. I also believe such occasions are a tremendous opportunity for strong men and women to work together towards a common goal.

I hope this article will encourage others to prepare similar programs in other schools. I welcome your inquiries and responses.
Bill Cote,
General Delivery, Roberts Creek, B.C. V0N 2W0
(604) 885-6170. •

Poetry

compiled by Graeme Duncan

He put his years in, he did,
with hands better suited for ploughs, horses, anvils
Good farm stock 25 years later still
dreaming of travelling the land in RV's
while scratching lines and stacking numbers
So many dreams vacant

Now with his child bride
Beyond retirement he left
his children weeping and wanting

Pencils, paper, lines
What a journey from blueprints
to the bridges and highways my father built

We trudged forests searching game,
cutting wood, drinking Coors
(because it had no preservatives),
72 ford pickup, well polished and maintained
rifles, sharpshooters and marksmen,
only the best chainsaws, boots, clothes
(buy quality: it lasts longer), woodstove elk stew

learning the maul under his judgemental eye,
coiling rope hand over hand not hand to elbow
thereby avoiding kinks
The rope lays smoother, feeds out even,
works easier

learning these external men things
And now I know fire, tools and values
Father only spoke

And now at 30.
I have surrounded myself with things
I would give a thousand kayaks for a grandfather
and counsel of counsellors aside,
I cannot father myself

Jeff Albin

HIDDEN WONDERS

Climbing up to Crestone Lake
through gold showers of sun
and aspen canopy of September
leaves spiked with ancient
tall green Spruce giants
the dirt path claims
my footsteps and I
don't stop to rest
walking on through noontime
the joy flies by
the mountains call
the gravel path
demanding ascending
uncomprehending
as wilderness swirls
ever joyful around my head, hat
heart, legs, eyes

I understand the mountain
wants to claim my body
I surrender to it
walk compassionately
higher, higher until the
cold wind blows off
bare rock face rippled
stone and jagged peak
diagonal snow stripes decorate
the highest peak while
scrubby vegetation
clings to the ground
pulling me up ever higher
across alpine scree

Crossing the lip
of the gigantic stone
bowl the lake comes
suddenly into view
under diagonal snow stripes
the cold wind claims
my skin burnished
by a harsh high violet sun
the lake the wet eye
of God facing up

to heaven curving
along its sides
a woman of high altitude
simplicity and
unspeakable beauty
I find a warm rock
to shelter me from the
wind and gaze long
at these hidden wonders

Paul Shippee

Exposed on the heart's mountains.

Look, how small, the last habitation of words,
and higher, even smaller, yet another final
dwelling of feelings. Can you see it?

Exposed on the heart's mountains.

Bedrock under your hands.

A few things flourish here;
from a silent rift an unconscious plant
blossoms into song.
And consciousness?

It started to know, and now keeps silence,
exposed on the heart's mountains.

Many wholly conscious mountain animals
move around securely or stay a while,
And the great self-confident bird is circling
the summit's pure rejection. But, insecure,
here on the heart's mountains ...

R.M. Rilke (tr. Graham Good)

Sometimes you find
That the childhood bow made from bark and twigs,
Was,
After all those years,
Actually made of oak.
And sometimes you find,
That the arrow you let fly as a child,
Was,
After all those many years,
Aimed at yourself.

Bruce Curry

Not to be separate.
Not to be cut off
by this thin partition
from the clustered stars.

For what is inwardness
if not intensified sky
furrowed with birdflight
and deep with home-winds?

R.M. Rilke (tr. Graham Good)

WIND'S VOICE AT FAIRHAVEN BOATWORKS,

December 10, 1991

Halyard drumsticks beating aluminum mast
drums screaming and praying for sail's
release

Boats talking everywhere, pulling on
dock lines, pilings and piers groaning
under those desires, all of them
remembering trees

Water greeting some stones, moving
others

A chorus of leaves stampeding across the
earth stopping occasionally at fences or
inside the Port of Bellingham's \$50,000
bathroom, most eventually to water
seeking reincarnation

Flags dreaming of becoming sails,
sheetmetal yearning to fly

So much wisdom from the South in Wind's
Voice today

Whistle for joy in being able to move
through the tight spaces, dream often of
flying, sing whenever you can and dance
daily with water, trees, stones, leaves

Jeff Albin

FATHER'S SECRET

NAME FOR ME

He's keeping sober,
and he's keeping rabbits, too.

Rabbits for eating,
not for petting or loving,
with names like Sunday Dinner Sally,
and Sam For the Roasting Pan.

As I watched him slaughter,
it all came back to me,
how he could always do,
and only later observe
that he had botched it.

I am beginning to wonder
if he had a secret name for me.

Jim Cassidy

The Elder Poet Robert Bly at Sixty-Five

By Shepherd Bliss,

The Rag and Bone Shop of the Heart: Poems for Men, edited by Robert Bly, James Hillman, and Michael Meade, HarperCollins, \$25.00, 1992, 560 pages.

Walking Swiftly: Writings and Images on the Occasion of Robert Bly's 65th Birthday, edited by Thomas R. Smith, Ally Press, 524 Orleans St., St. Paul, MN, 55107, \$19.95, 1992.

What Have I Ever Lost by Dying?, Robert Bly, HarperCollins, \$16.00, 1992, 90 pages.

In *Dying* we see Bly as poet, in *The Rag* as editor, essayist, translator and poet and in *Walking* we get an intimate biographical view. These three books can be an occasion to reflect on this man's gifts.

Bly is not an easy man, constantly reminding us of our shadows. He carries what Rilke describes as "the winged energy of delight". Bly's American poetic lineage includes Thoreau, Whitman, Frost, Sandburg, and contemporary Gary Snyder. They are included in the new anthology *The Rag and Bone Shop of the Heart*, which Bly edited with his men's movement cohorts - psychologist James Hillman and storyteller Meade.

Bly's prose poems were also published in 1992, with a title from the Sufi poet Rumi, *What Have I Ever Lost by Dying?*, a collection of sixty-two poems written over thirty years.

In *Walking Swiftly*, subtitled "Writing and Images on the Occasion of Robert Bly's 65th Birthday", some of the fifty plus contributors

reveal their first encounter with Bly. Upon seeing this Norwegian-American the Irish-American storyteller Michael Meade notes him "looking for all the world like a white-haired Viking king". Dancer Ann Igoe from Bly's annual Great Mother conferences "sat there in complete Southern composure", wondering "why my clothes didn't burst into flames, my skin change colour".

My own first sighting of Bly was in the sixties in Kansas. I was a young officer in the U.S. Army, and he was an anti-war poet. In quick succession I heard Bly, Allen Ginsberg, and Martin Luther King, Jr. These men contrasted to my military father and the stiff-bodied men to whom I had become accustomed. They had music and sway to them. Bly reminded me of my Uncle Dale, a farmer and mason. I made my first decision as a man - to leave the army. The poetry and preaching of these three men changed me forever. Bly has the power to change people.

In *Walking Swiftly*, pub-

lisher Paul Feroe admits that he had "a rough start" with Bly. Andrew Dick of the Great Mother conferences speaks of "Robert's bad manners". Bly is a big, powerful man and has not always used that power gracefully. Dick writes, "He freely breaks the rules, even his own." Editor Thomas R. Smith begins with Bly's poetry on "the drunken father", noting its autobiographical content. Poets, other artists, Bly's cohorts in the men's movement, his academic and political friends, and others gather in *Walking Swiftly* to pay tribute to Bly in many different roles - poet, translator, good neighbour, editor, storyteller, trouble-maker.

Walking Swiftly is organized around "the four seasons of Bly's work to-date". In "Plains Poet" we see the young Bly in Minnesota and in "A Company of Poets" writers of his generation celebrate him. In "Growing Orbits" we see Bly in the seventies and in "Iron John and Beyond" his men's work is explored. Bly emerges in various forms - as Bob at Harvard, "Coach

Bly", "Saint Bly", "Captain Bly", the political activist, a friend of the famous and those who remain in small towns. We even see a young and skinny Bly, awkward at the speaking podium, in contrast to today's portly Bly with his considerable charismatic presence.

Bly harvests the richness of descent into darkness. His Lutheran pastor in Moose Lake honours "Robert's ability to take sadness, sorrow and loneliness seriously". In a poem to Bly, Fran Quinn notes how he is "a reminder of melancholy". In his own artistic intention Bly affirms energy circling downward, felt often in autumn". "Gifts" is a word which appears often in *Walking Swiftly*, Igoe describes how Bly brings the gifts of "madness and magic and tenderness, mystery - fierceness". Editor Smith entitles his introduction "Robert Bly's Gift for Community".

In "Rocking the Boat" Meade tells of rowing to an island to meet Bly, remembering "There were frequent battles between Norway and Ireland". He sets out with

"the misgivings, fears and ferocities that accompany poems and tunes ... chaos surrounds seeking. A willingness to battle is required, a willingness to fight one another, to fight beauty itself". Meade began a struggle and a conversation on that island which has lasted a decade inspiring thousands of men.

The Rag and Bone Shop of the Heart collects poems, essays, and prose for men. In 1982, Bly was joined by storyteller Meade at the first mythopoetic men's gatherings. They put poetry and storytelling at the heart of a movement. In 1985, archetypal psychologist Hillman joined them. The book works for those new to or unfamiliar with poetry and for experienced readers. *The Rag and Bone Shop of the Heart* is 560 pages of around 400 poems organized into sixteen sections of subjects such as wildness, warm love, sadness, language, zaniness and the world. Bly's favourite poets are well represented - Yeats, D.H. Lawrence, William Carlos Williams, Etheridge Knight. Among the excellent women writers are

Sharon Olds and Emily Dickinson.

The book opens, appropriately enough, with poems on wildness. Bly notes, "The marks of wildness are love of nature, especially its silence, a voice box free to say spontaneous things, an exuberance, (and) a love of 'the edge'". Bly asserts that we need "a soul discipline that Gary Snyder calls 'practice of the wild'". Holderlin writes that "poets are like the holy disciples of the Wild One".

"The greatest masculine art", Bly notes, introducing a section on sadness, "has always had what the Romans called *gravitas* - soberness, weight, and grief". He adds, "For men depression is sometimes the entrance to soul, melancholy a wide road to God, and ordinary grief a door...into feelings". Bly concludes "Masculine sadness, then, is a holy thing". Bly includes numerous Spanish-speaking poets in this section, who capture what Hillman echoes as *duende*, a word which cannot be translated; it implies, according to Lorca, a dark "spirit of the

earth". Chilean Nobel Prize winner Pablo Neruda, translated by Bly, expresses a feeling all men have probably had, "I'm sick of being a man". Grief has great wisdom, according to Rilke, more than rejoicing or longing, "only Grief still learns". D.H. Lawrence adds his coal miner's son wisdom, "I am ill because of wounds to the soul.../ and the wounds to the soul take a long, long time, only time can help..." ▶

In the ten years that I have annually attended Bly's men's events I have seen great growth in the men who have come and in the men's movement itself. I have also witnessed phenomenal human growth in Bly and Meade. Their men's work and their being in community with men has substantially changed them. Their hearts have been, to use Bly's term, "cultivated". A cultivated heart tends "to honour elders, to offer praise and support to other men ... and to do honour in the most difficult situations to women". In the early years of their men's work Bly and Meade were quite rough-sharp swordsmen in the ▶

CARE OF THE SOUL: Cultivating Depth & Sacredness in Everyday Life

An Evening & Day with THOMAS MOORE

▲THE EVENING Friday, February 19/93 8 p.m.

How do we let our true nature reveal itself and ripen into rich, unpredictable, complicated, individual personality and soulfulness? In this lecture, Thomas Moore addresses key ideas from his new book, Care of the Soul. The evening will include practical suggestions taken from Renaissance sources suggesting a renaissance of soulful and artful living of our own.

▲THE WORKSHOP

Saturday, February 20/93 9:30 - 5 p.m.

The workshop, based on Thomas Moore's book, will give participants an opportunity to explore in some depth and in the context of their own lives the key ideas of Care of the Soul. Moore will suggest ways to shift from a therapeutic attitude of changing one's life for the better to bringing more soulfulness to family, relationship, job, sickness and even the pursuit of money. The workshop will consist mainly of discussion as well as some work with dreams.

Thomas Moore is a psychotherapist and writer. He has published many articles in the areas of Archetypal and Jungian Psychology, mythology and the arts. In addition to holding a PhD in religious studies, Moore lived as a monk in a religious order for 12 years.

\$15 for the lecture

\$115 for the day (includes lunch)

\$125 for the evening lecture & Saturday workshop

Both Events At Christ Church Cathedral
Burrard & Georgia, Vancouver

▲ Tickets at Banyen Books, ▲
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The Thomas Moore Gathering,
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Book Review

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service of Mars, the god of war, willing even to shame and humiliate other men. Now in Bly's elder years and in Meade's midlife I sense greater tenderness.

What Have I Ever Lost By Dying? offers prose poems, written in sentences and paragraphs, rather than in verse. Death is visible, rather than concealed, in images which soar at times, and remain grounded. Rather than nicely inviting us in, Bly offers a "Warning to the Reader", directed to "readers who love poems of light". He describes a beautiful scene of "farm granaries...when all the oats or wheat are gone". From inside one can see "strips of sunlight" coming in through the cracks. "Many birds have died trapped", trying to fly toward the light. "The way out is..the rats hole", which is "low to the floor". The book's longest section, "Looking for the Rat's Hole", follows. Among my favourite poems here is "A Visit to the Old People's Home", perhaps because my own father now lives there. "Godwit", about those long-beaked birds, also moved me. Bly describes a flock feeding, then notices one bird missing a foot. This odd bird "was not a real member of the flock". His difference isolated him, something I (and perhaps you) have felt. Are these really my people (flock)?

Do I belong here? Or does my defect separate me? Many of these poems left me thinking, feeling, and imagining.

Bly took 1992 off from men's work and spent most of the year with his family and writing in a cabin. Bly has ripened into an elder in some of the finest senses of the word, giving blessings to younger people, while maintaining his fierce independence and critical literary eye. I expect him to shift somewhat from the men's and gender work to other issues. I am curious to see what is next, in the years that remain, for the constantly unfolding and evolving Bly.

As I look over these three books and reflect on my quarter of a century of reading, listening to and knowing him, I echo Andrew Dick, "He'll be required reading for generations, and letter-writing campaigns will try to ban him from high school libraries". •

Shepherd Bliss directs The Kokopelli Travelling Lodge, a group of ceremonial artists who tour the U.S., Canada, and Europe. A free sample of his "Men's, Gender and Soul Newsletter" can be obtained from P.O. Box 1133, Berkeley, CA 94701 (510) 549-1938

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Twelve Wednesdays,
7:00 - 9:30 pm

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Fee: \$180.00

Facilitator: Peter Woodsworth
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into shadow and soul

The Dive enables leaderless men's groups and teams to make the transition from being discussion and support groups to being containers for personal growth and development. Created by Dr. Gervase Bushe, The Dive enables your team to function independently as a personal growth group after only 8 meetings. Fees are based on the number of group members; proceeds support other Vancouver M.E.N. activities. Your money refunded if your group is not fully satisfied.

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INTERNATIONAL MEN'S DAY

February 7, 1993

**INTERNATIONAL
MEN'S
DAY,**
*February the 7th,
is celebrated all over
the world as a day of
respect for all men of
all times, and in 1993,
an international
conference will be held
in Kansas City,
Missouri (U.S.A.)
as part of the
1st general
celebration of
INTERNATIONAL
MEN'S
DAY.*

Also for the first time, we are encouraging media involvement in a toast to men's health. Men's physical and mental health will be at the top of the list of topics addressed by the International Conference Education Forum in Kansas City between February 4th and the 7th, 1993. The man on the street, mythopoetic and men's rights men, father's rights men: all men seem to agree on the need to address men's health. A positive focus on men's health seems to be a perfect complement to a day of respect for all men. Hopefully, men and women all over the world will join together in good humoured, ritual celebration of the day. We expect that the potlucks, the council meetings, parties, and other ritual celebrations observed last year will be adopted, adapted, and imported by some new celebrants. Other newcomers to INTERNATIONAL MEN'S DAY (IMD) may want to continue the practice of developing their own rituals. Please share this announcement with others; post it where strangers may see it, too.

Beginning with registration and a social hour Thursday evening, February 4, 1993, the International Men's and Gender Conference, Education Forum and Culture Exchange will focus on men's physical and mental health and an assortment of related topics. Among the subjects being discussed at this conference are: The Silent Tragedy of Men's Health • Men's Empowerment • Spirituality, Sexuality, Male and Female Relations in the Church Hierarchies • The Mythopoetic Movement • Building Better Bonding Between Men and Women • Violence Against Men • Violence Against Women • Prostate Cancer and Non-

Gender Specific Cancer Among Men • Father's Rights • Divorce Realities for Men • Appropriate Anger and Domestic Violence and Sexual Harassment: Gender Problem and/or Unresolved Similar Human Issues? •

Information will be shared in a variety of grassroots and academic formats (refereed paper/panel/other sessions). Presenters and speakers are required to register and pay their own expenses; persons are encouraged to submit proposals for papers, performances, and other presentations.

For more information about attending or participating in the Conference, send a self-addressed stamped envelope to MCMS, Box 10033, Kansas City, MO 64111.

The Second International Conference will be conducted according to the same basic guidelines as the First. As usual, in addition to speakers and scholars from the men's movement and men's studies work who are well recognized, less well known speakers and scholars inside and outside the movements and academy will be encouraged to submit proposals. Interest Area Chairs and Speakers from beyond North America are especially encouraged and asked to respond early. The 1994 IMD invitation and the 1994 paper call will be available to conference participants. The 1994 invitation and call can also be obtained by sending \$2 and a self-addressed stamped envelope to the address below. Please send all correspondence to:
Second International Conference
P.O. BOX 10033
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Is It Time To End THE GENDER WARS?

You are invited to explore
this issue in a
WEEKEND WITH

MICHAEL GURIAN

at the

Unitarian Church
of Vancouver

949 West 49th Avenue at Oak
Inquiries: 261-7204

Michael is the Director of the Inland Northwest Men's Evolution Network, and the author of *The Prince and the King*: healing the father-son relationship (1992) and *Dancing in My Mother's Mirror*: how a son's relationship with his mother influences the rest of his life (1993).

How Shall We Know A Man?



Friday, February 26th

7:30 - 9:30 pm

\$12 (\$15 at the door)

For Men Only

This evening's program offers men a safe space to explore personal relationship - to learn, grow and heal.

THE SPIRITUAL QUEST THROUGH GENDER PARTNERSHIP



Saturday, February 27th

9:30 am - 3:30 pm

\$30 (\$35 at the door)

For Women and Men

"Gender equality, essential for individual and cultural growth, requires respect for gender differences" a day long event for women and men, in a mutually nurturing environment to explore and experience together, the next wave in the evolution of gender relationships.



CONFERENCE

► page 6

dreams? Is their only alternative for acknowledgement gangs? Why are we so astounded when kids from good family homes turn to breaking and entering, and drugs for some sort of primal recognition of their beauty? Why is it that we are not reaching this generation? I'm talking about initiation and the lack in our communities.

What if we were to recognize and acknowledge

youth? We may discover that these youths may hold the secret for us older men to rediscover our ancient pathways, and hopefully, new beginnings. What if these gangs represent the shadow aspects of ourselves? And, when we retrieve our shadows we retrieve ourselves.

These are tough questions for anyone to try to answer. But the point is that we are not "anyone" any more: we have had time to look within, to soul search, to

explore the maleness in our lives, our relationships. We may need to consider abstaining from the next men's weekend event or therapy session if we cannot afford to address the issue of providing something other than our "father complexes", "child within" or "gender issues" for these youths to grab hold of and raise themselves on.

It is also important to remember that they will not accept this so-called soul work unless it is tangible

and meaningful. On the other hand, just the fact that we are acknowledging them, taking notice of them, providing an alternative for them may, in some way, initiate them to become leaders in their own communities.

It's time to provide the youth of today with their God given right to the "passionate intensity" that we all need to salvage this battered, but not forgotten Bethlehem that you and I call Home. •

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Sunday, February 7, 1993
1:30 - 4:30 pm

Robson Square Conference Centre
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Men and Nature In Modern Times: The Hunter Archetype

By James A. Swan, Ph.D

*James A. Swan, Ph.D.
is the author of *Nature As
Teacher and Healer* (Villard-
Random House), *The Power of
Place* (Quest), and *Sacred
Places* (Bear and Co).*

*He is also the producer of
The Buffalo Tour, which is
raising money to help restore
buffalo herds on Indian lands.*

Recent studies show that in the last decade membership in environmental organizations in the United States has doubled from two to four million, and that the average person today spends 84% of their entire life indoors. And when modernites do go out, they cling to their cars - the average visitor to a national park spends six hours or less and does not go more than 50 feet from the car! A hundred years ago many people spent more than half their lives outdoors, many directly harvesting the food they eat. Today, a scant few people grow or harvest anything they eat. Much of what sits on the dinner plate comes from hundreds of miles away, propagated under controlled conditions and addicted to chemicals for survival. Alienation from self is widespread, and its roots in part lie with alienation from nature.

Men today are searching for their

roots as they come to see that a head-only educational process alienates mind from body and emotions from thought, creating mechanical people to work at mechanical jobs in the name of progress. Sure, we all gotta pay the bills, but when we seek out the psychological roots of ecological pollution and exploitation, one of the root causes must be seen as alienation, for whenever we deny a basic part of ourself, the underlying emotion is always going to be hate. Searching for the roots of identity, one of the first skins of the onion of self which men peel off is denial of emotion and feeling. An essential beginning, but if you stop there, all too often you become a target for the conscious and unconscious projections of others - a vulnerable man. Beneath the awareness of emotions lie deeper pools of meaning in the rich symbolic life when people and nature blend into a unity of meaning. The deeper symbols of self hold the keys to personal power, but when you make the dive realize that you are venturing into primordial territory where the archetypes are eternal, one of which is the hunter.

Native peoples hunt and fish to survive. To oppose them doing so is to deny them food and work. That modern people can understand. But among tribal peoples, the act of hunting and fishing has deeper value; it ultimately is an expression of their spirituality at the deepest levels.

Throughout most recorded history,

humans have hunted, and men have done the lion share of the hunting. Today, eating meat, let alone hunting, has a bad rap. Some people can be quite healthy on vegetarian diets, and if so, you can still be a hunter by searching for wild foods like mushrooms, asparagus, fruits and nuts. In a world where meaning is often as fleeting as the west wind, taking responsibility for the food you eat, by directly harvesting some of it, is one of the most basic ways to assert your specieshood.

Others, however, seem to need meat to keep healthy, especially in cold climates. Cherokee medicine man Rolling Thunder believes that the right diet for each person is their ancestral diet - one that your ancestors ate seven generations ago. A good book which supports this position is *The Paleolithic Prescription*, which looks historically at the human race with the eyes of doctors and anthropologists and concludes that people are omnivores and when they eat some meat, especially low fat meat like wild game, they are at their healthiest.

Probing the depths of the soul to ask who you really are often comes up with unexpected treasures. And so if you take the dive to the depths of your pool of self and find your power animal is a mink, bear, cougar or a raccoon, realize that you may desire to join in the hunt as part of your unique make-up. Sure, you can put a lid on it, but if it's an important part of you to be a hunter, then the

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DIRECTORY OF MEN'S SERVICES

UPDATED EDITION

The publication of this Directory has been delayed until the Spring (April) edition of *Thunder Stick*. The deadline for new entries is now March 1st, 1993.

Contact Les at 222-1116

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written that guilt lies at the bottom of every successful hunter's emotions when he kills. As I have come to know hunting as a spiritual act from native people, I have never seen the emotion of guilt expressed by a spiritual hunter. Instead, what I have seen is deep respect, perhaps

even love, expressed for the hunted. And when one hunts in a sacred way, acknowledging the possibility of the "willing victim" sacrifice of one species for another's reciprocity of stewardship, the emotion which I find is awe, perhaps even love, when you sit beside the deer you have just killed.

entering into a relationship with the origins of your species which is filled with more mystery, wonder and awe than most of life today.

The first men's group I ever knew was a hunting camp in northern Michigan. We had bonding, emotional highs, soul searching, team building, a high level of camaraderie, and even rituals to initiate a boy when he kills his first deer. Robert Redford's most recent feature film *A River Runs Through It* gives important insights into the magic of fishing as a means of self-expression. Today, many workshops and seminars later, I still haven't found any personal growth experience which can match catching your own food for its potential to make a person self-actualize, let alone taste as good. •



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To hunt in a spiritual way involves uniting your mind with the great whole of nature, making you aware of how all things are connected through your feelings. Since the supermarket means that success isn't equal to survival, the edge is not the same as in the paleolithic period. Still when you step into the world of wet golden-brown leaves underfoot where the air tingles with expectancy, you are doing much more than just partaking in a sport - you are

Men's Leadership and Ritual Training Program

Vancouver MEN is pleased to announce a seven day residential workshop for men with Tom Daly.

This workshop is for men who want to:

- ▲ adventure into the depths of themselves psychologically and mythically
- ▲ know ritual, story-telling, drumming and movement as paths to wisdom
- ▲ explore their male lineage and connection to the masculine archetypes
- ▲ foster their connection to the earth and the natural world
- ▲ develop their unique leadership talents in working with other men
- ▲ be skillful stalkers and trackers of their bodies, thoughts and feelings
- ▲ identify and own their shadows

September 17th to 24th, 1993

Fee: \$750 includes meals and accommodation

Limited to 27 men, send \$75. (\$25, non-refundable) deposit by July 1st to:
Vancouver MEN, 3392 West 34th Avenue, Vancouver, B.C. V6N 2K6

Contact David Hanley 732-3713 for further information

Tom Daly, PhD is a teacher, counsellor, writer, master of ceremony, mask maker and dancer, with over 15 years experience in leading men's groups. His doctoral work explored initiations of contemporary men and the importance of sacred ceremony in that process.

► page 5

forward with all this emotion, it can cause a great deal of harm. There are some who would have us believe that the chaos and the suffering, the violence and alienation, we are experiencing is due to the breakdown of the family and a lack of family values. There are those who know that this chaos is THE RESULT OF THE FAMILY STRUCTURE THE WAY IT HAS BEEN AND TO SOME EXTENT STILL IS and not the cause of it.

Moore, it seems to me, is espousing the same old conservative, sentimental and patronizing attitudes dressed up in mythopoetic clothes. If I were a man, yearning to look into the depths of my own heart, yearning for communion, for a partner who could truly meet me in all my parts, a partner who could truly match my yearning to grieve and to be free, I would hate to be told that I was just another "monster boy in a big body" and had to grow up. I hardly think that infantilizing men, especially the brave, loyal and self-sacrificing men who put their families first at such a personal cost is the way to go forward.

I do not believe, not for a moment, that everything is going to hell on this planet as Moore states. From his point of

view, it probably is. The old order is changing and we do not yet know what the new is. People are reviewing the institutions of the family, the church, the courts, the political system and others and they are not happy with what they see. Yes, things have become unmanageable. It's the first step towards remedy.

I'm simply not convinced, as Moore seems to be, that by making some adjustments, men can change enough so that the status quo can be maintained. Look at this sentence as a give-away: "There is no way the human future is going to be secured without the cooperation of males, and even powerful males ..." How sad! What a truncated view of our combined destiny. Where is the sense that the distribution of power on the planet MUST change, that it is not going to be men-all-over-again only enlightened men this time in their "Kingly" aspects with their inner work done? Well, we've been there and done that. Let's rather hear from men who are re-visioning the power structure and who are eager to move forward side by side with women, children, all races, colours, creeds with new ideas about what it means to be human in the late 20th century. I really don't think that trying to fix the old ways to work better will do it.

Yours truly,
PATRICIA WILENSKY •

YOU WANT TO BE IN A MEN'S GROUP?

Who do you call? These men will help put you in touch with a new or already formed men's group in their area.

Lower Mainland:

Vancouver M.E.N. 290-9988

Vancouver Island:

Jim Richardson
383-7664

Fraser Valley:

(East of Surrey)
Evan Brett
534-0205

Sunshine Coast:

David Evanson
886-9135

Northwest:

Prine Rupert to Smithers:
Richard Wiener 632-6382

South Okanagan:

Summerland to Okanagan Falls:
David Tauzer 496-5435

Kamloops to Clearwater:

Rob Riddle
554-3112

Prince George:

Ralph Wright 562-3616

Vancouver M.E.N. is looking for men to step forward to act as Regional Co-ordinators for men's groups in other parts of B.C.

We have a particular need for the north Okanagan region. All it takes is a little time and organization. We'll help you to set up and cover the minor costs associated with providing this important community service.

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Jan. 28, Feb. 25, March 25, & April 29.

Macdonald Elementary School (gym)
1950 E. Hastings St. at Victoria.

7 to 10 p.m. Drop in Fee \$5.

CONTACT DEAN 929-1912

Events Calendar

Vancouver M.E.N. events are for men only unless otherwise stated.

February

Men in Touch

4 Tuesdays Feb. 2 - March 2

ad on page 21

Relationships: what is sacred in the 90's?

Feb. 7th

ad on page 24

International Men's Day

Feb. 7th

see page 22

Evening & Day with Thomas Moore

Feb. 19 & 20

ad on page 20

Mask Making

Feb. 19, 20 & 27

ad on page 30

How Shall We Know A Man?

For Men Only

Feb. 26

ad on page 23

MASK MAKING

A powerful way to explore unknown parts of ourselves & develop creativity. Especially for those with no art experience.

Feb 19th, 20th and 27th, eves.

Fee \$125

Peggy Jessome 879-2548

The Spiritual Quest Through Gender Partnership: a day for men and women, Feb. 27
ad on page 23

March

Men in Touch

4 Tuesdays March 9 - 30 also

March 6 & 7

ad on page 21

Psychological Castration: how women hurt men and why they retaliate, Alecture for men and women by Eugene Monick
March 19, 8 pm
add on page 32

Men Becoming Men: the 6 stages of masculine development, Aworkshop with Eugene Monick
March 20, 9 - 5 pm
add on page 32

Coupling Workshop for men & women with Sharon & David Hanley March 22 to May 24
ad on page 24

Life Cycles Workshop with Catherine Jennings & Sharon Hanley, 8 Thursdays starting March 25
ad on page 10

Ongoing Events

Men's Wisdom Council
The second Wednesday of every month. 7:00-10:00 p.m.
see Happenings.

Evening of Drumming & Dancing for men and women
Last Thursday of every month.
7:00-10:00 p.m. see Happenings.

Support Group for Men from Broken Relationships
12 Wednesdays 7 - 9:30 pm
Feb. 17 - May 5
ad on page 21

Sweat Lodge ceremonies
enquires 535-7331

Victoria

Island Men Events 383-MALE

Men's Network Drop-in Meeting
Third Tuesday of the month

Men's Drumming Drop In
Alternate Mondays:

Social Issues Meeting
Call Joop 388-4748

Men's Poetry Night
Call Mike 595-5006

Upcoming Events

John Lee
June 4, 5 &6
Lecture & Weekend Workshop
ad on page 10

Primal Roots of Gender
June 14 - 17
3 day workshop for men and women with Douglas Gillette co-author with Robert Moore of *King, Warrior, Magician, Lover.*
Hollyhock 935-6533

Tom Daly
September 17 - 24
Men's Leadership and Ritual Training Residential Workshop
ad on page 28



Happenings is a bulletin board for non-profit events of interest to men. Send bulletin items to Vancouver M.E.N. 290-9988.

[MEN] Men's Wisdom Council

Often we are surprised at the humour, tears, wisdom or vision that comes forth from those participating. Meets the second Wednesday of every month. Nov. 11th, Dec. 9th, Jan. 13th. Eastside Family Place / Britannia Centre -1661 Napier St at Commercial, \$5 at the door 7-10 pm

[MEN] Announcing a New Evening of Drumming for Men & Women.

This evening is open to men and women who would like the opportunity to express themselves through rhythm and movement. Come participate in the primal energy as the drum feeds the dance and the dance feeds the drum. Bring percussion instruments if possible. Last Thursday of every month: Jan. 28, Feb. 25, March 25, & April 29. Macdonald Elementary School (gym) 1950 E. Hastings St. at Victoria. 7 to 10 p.m. Drop in Fee \$5. Contact Dean 929-1912.

[MEN] Does your men's group have a contact person for Vancouver MEN?

We invite you to have a contact person with Vancouver

MEN. It provides us with a quick way to spread information about events and activities in the community. Please phone us at 290-9988

[MEN] Searching for men's group. Some men's groups have disbanded and others have dwindled to two or three people. We would like to hear from you if you need new members, or want to be with a more experienced group, or want to form a group with experienced men. Call Vancouver MEN. at 290-9988

[MEN] Directory of Men's Services in the Lower Mainland. New Directory to be published in the April issue. Contact Les Leader at 222-1116 to list services of interest to men.

[MEN] Handbook for Starting a Men's Group. Contact Vancouver M.E.N.

[MEN] Ritual Men's Group. There is a group of men who meet once a month for a whole day to do ritual work. Contact Michael at 224-4840.



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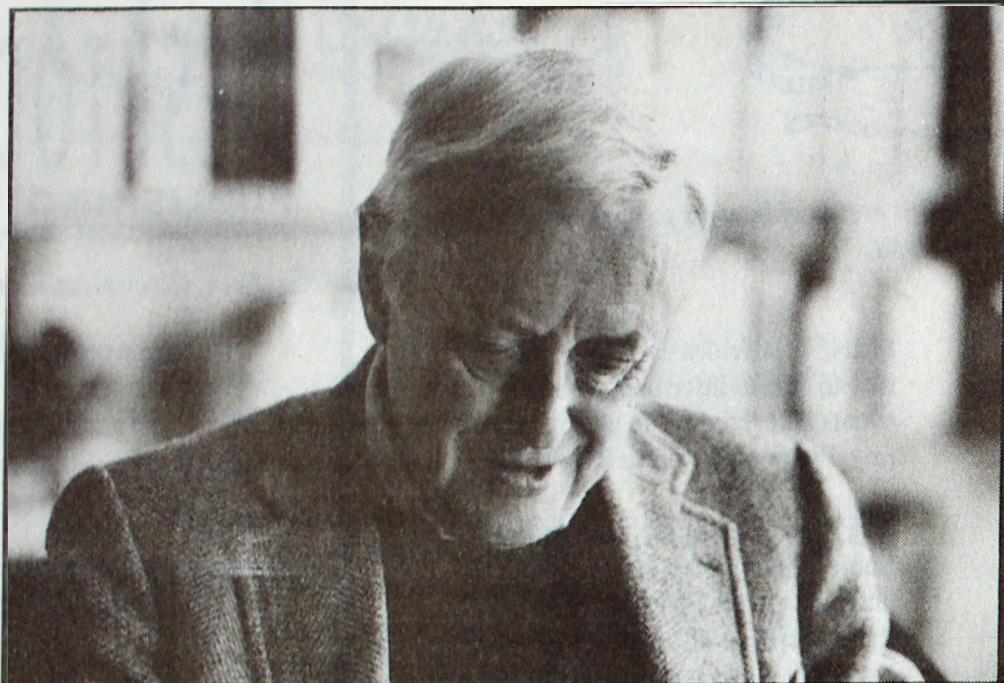
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Vancouver M.E.N. presents



Eugene
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A workshop for men

Men Becoming Men: The 6 stages of masculine development.

During this day, Eugene Monick will describe his seminal theory of the six stages men go through in developing a masculine identity and what happens when the work of different stages is incomplete. You will have an opportunity to explore your own developmental history and get a greater insight into the psychological challenges men in this society face. The workshop is limited to 40.

Saturday, March 20th, 1993

Main Dance Place, 2214 Main Street

9:00 a.m. - 5:00 p.m. Tickets: \$75.00

Mail cheque to: Vancouver MEN, 3392 West 34th Avenue,
Vancouver, B.C. V6N 2K6

Eugene Monick, M.Div. Ph.D., is a Jungian Analyst with a private practice in New York City and Scranton, Pennsylvania. He received his analyst's diploma from the Jung Institute in Zurich and his Ph.D. from Union Institute. Long before men's studies became fashionable, Dr. Monick was studying the male psyche. His two books **Phallos: Sacred Image of the Masculine** and **Castration and Male Rage** challenge some deeply held beliefs about gender identity, the role of the father and of the mother in raising boys. His presentation style has been described as 'energetic', 'provocative', and 'warm'.

Friday,
March 19th, 1993
Robson Square
Conference Centre,
8:00 p.m.
Tickets: \$10

at Banyen Sound or at the door

A lecture for men
and women.

Psychological
Castration:
how women hurt
men and why
men retaliate.

Join Dr. Monick to
explore some of the roots
of male violence against
women and what men and
women can do about it.